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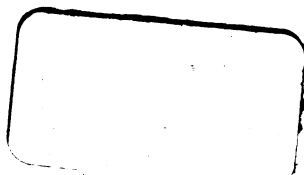
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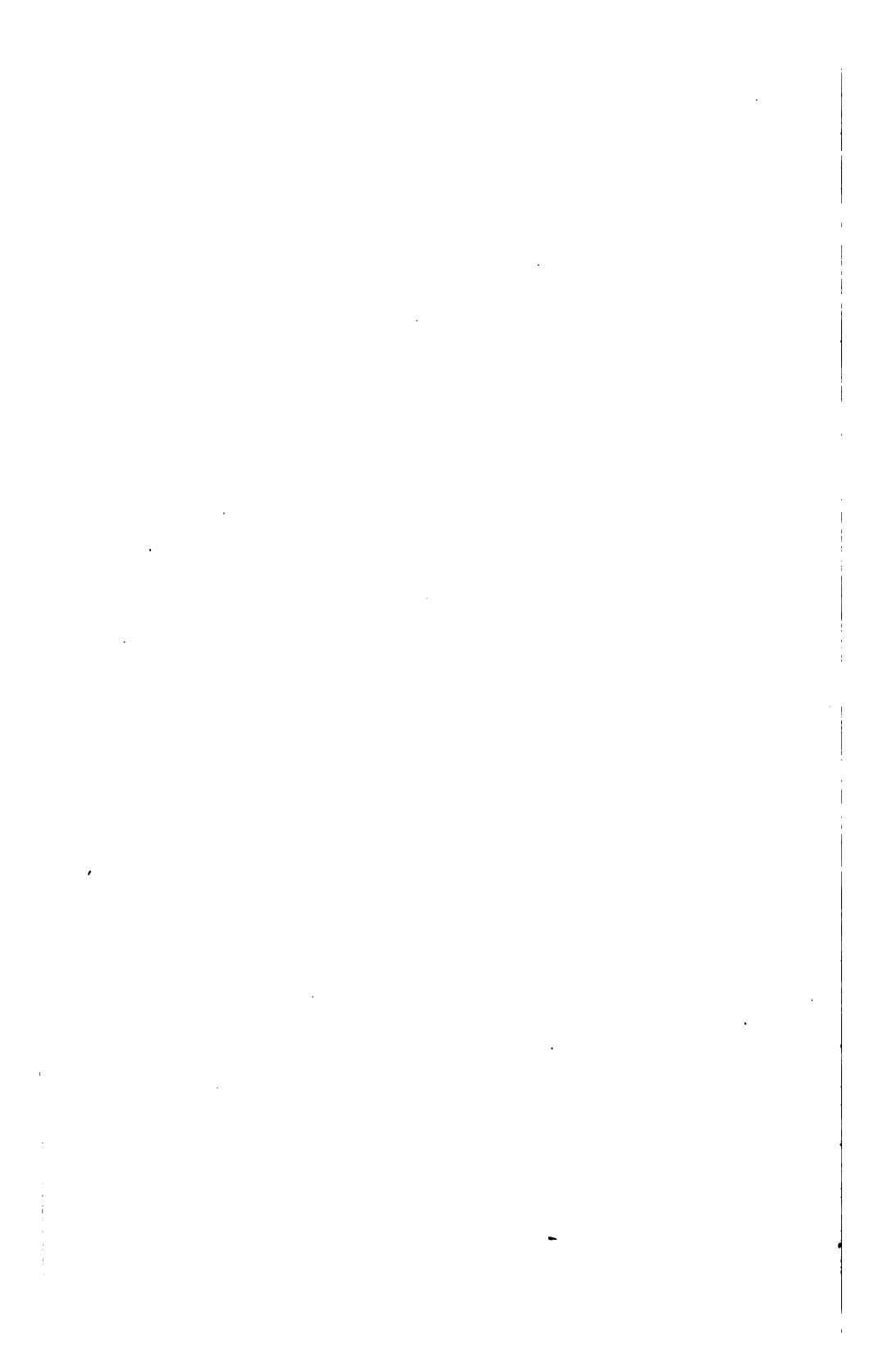
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INVENIRE.

A CALL
FROM
Death to Life,
BEING
AN ACCOUNT OF THE SUFFERINGS
OF
MARMADUKE STEPHENSON, WILLIAM
ROBINSON AND MARY DYER,
IN
NEW ENGLAND,
IN THE YEAR 1659.

~~~~~  
PRINTED BY FRIENDS IN LONDON.  
1660.

*" You, O Books, are the golden vessels of the Temple ; burning lamps  
to be ever held in the hand."*

~~~~~  
RICHARD AUNGERVYLE.

~~~~~  
PRIVATELY PRINTED FOR THE AUNGERVYLE SOCIETY,  
EDINBURGH.

1886.

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## INTRODUCTORY.\*

**O**F the early life of WILLIAM ROBINSON and MARMADUKE STEPHENSON very little is known. The former was a merchant in London, who was strongly impressed by the preaching of George Fox and his co-labourers. He conceived it to be his duty to go to America, and implant the *new light* in those colonies and in the West Indies. In 1657, he, with ten others, set sail from England in a ship called the "Woodhouse," a vessel built expressly for the conveyance of the Quakers to the plantations. Owing to the circumstance of six of the present passengers having landed at Boston the year previous, and of information of the presence of these "heretics" being given by the captain, they were imprisoned until the vessel was ready to return to England, when he was required to take them back.

The "Woodhouse" arrived at New Amsterdam and landed five of her passengers, on the first day of June; the others proceeded in her to Rhode Island, where

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\* Mr Meader, of Providence, Rhode Island, who has reprinted this curious tract, illustrating the sufferings of the Quakers in New England, in the seventeenth century, says it is of the highest rarity, no mention of it being made by Lowndes, or other bibliographers. Mr. Meader's reprint is the perfection of typography, but few can hope to possess it, as only 100 copies were printed.—E. G.

they were welcomed by their friends a few days afterwards.

William Robinson remained in Rhode Island "for a season;" then travelled southward as far as Maryland and Virginia, preaching and expounding on his way, and after an absence of nearly two years, returned to Rhode Island.

MARMADUKE STEPHENSON, an agriculturist of Ship-ton, in Yorkshire, in a letter explaining his call to the work and service of the Lord, asserts that he was commanded by his only Master to leave his wife and children and be a prophet to the nations. He first went to Barbadoes, and there heard that a law had been enacted in New England, banishing those of his faith under pain of death. As he pondered the matter in his mind, the word of the Lord came unto him saying,—“Thou knowest not but thou mayest go thither.” Soon after he was commanded by his God,—“Go to Boston with thy friend William Robinson,”—which he prepared to do, not of his own free will, but because it was the will of the Lord. He, with Peter Pearson, arrived at Rhode Island at nearly the same time as William Robinson.

The Friends held a meeting in that colony on the ninth day of June, 1659, two days after which time, being the sixth day of the week, William Leddra and Peter Pearson who had been travelling in company with William Robinson, Marmaduke Stephenson and Christopher Holder separated from their companions and passed to a long and tedious imprisonment in the “Common Gaol at Plymouth;” the others suffering a violent



and bitter persecution in the jurisdiction of Massachusetts.

They reached Boston about the middle of June, and by their preaching, soon called down upon their heads, the wrath of the Court of Assistants, who, by writs committed them, with two others, to prison, on the nineteenth of that month.

MARY DYER was the wife of William Dyer, of Acquedneck, or Rhode Island. They embraced the doctrines of that famous Antinomian preacher, Mrs. Anne Hutchinson, and followed her to Rhode Island, in 1637. William there became a man of repute, having, for a number of years, held the offices of Secretary, General Recorder and Attorney General for that Colony.

In 1651, he, with Roger Williams and John Clarke, visited England, relative to the removal of the obnoxious Governor Coddington, and in 1652, returned with the welcome intelligence of their complete success. Mary Dyer, who accompanied her husband on his diplomatic tour, did not return with him, but remained to become deeply impressed with the new light, which was in direct opposition to her earlier religious views. She took passage for Boston, in 1659, not knowing of the stringent law passed against Quakers during her absence, and, on landing, was imprisoned. Her husband interceded for her, and was successful only by promising that he would take her away immediately, and not allow any one to speak with her on her passage homewards.

Her imprisonment occurred simultaneously with that

of William Robinson, Marmaduke Stephenson and Nicholas Davis; and on the twelfth day of September, an order was issued for their release, banishing them from that jurisdiction under pain of death.

The first two of the men above mentioned proceeded northward, making their trip an apostolic journey, filling all their hearers with a full appreciation of their goodness, and completing their ministry by a short stay at Salem.

The others left the Colony where they had suffered persecution for one in which liberty of conscience had always received the full protection of the law. Mary Dyer, however, remained only one month in the home of her adoption; for she felt constrained to return to Boston in October, and was arrested, while in conversation with Christopher Holder, who was there awaiting the sailing of the vessel in which he had engaged his passage for England.

When the time drew near for the holding of the General Court, William Robinson and Marmaduke Stephenson, who knew that they would be tried for their lives, went to Boston, and with them Alice Cowland,—“who came to bring linen wherein to wrap the dead bodies of those who were to suffer,”—and others who desired to accompany the martyrs to their end. The two men were arrested upon their arrival at Boston, and thrown into prison. On the twenty-second of October, they, with Mary Dyer, were examined by the Court, and the three were sentenced to be hanged.

On the afternoon of October twenty-seventh, 1659,

the prisoners walked forth to execution. "Glorious signs of heavenly joy and gladness were beheld in the countenances of these three persons, who walked hand in hand, Mary being the middlemost." They were surrounded by the soldiery of the Colony, with drums beating and trumpets sounding, in order that the populace might not hear the words which fell from their Christian lips. The marshal taunted Mary Dyer, who was much older than her companions, asking if she was not "ashamed to walk thus between two young men?" "No," answered the heroic woman; "this to me is the hour of the greatest joy I ever had in this world. No ear can hear, no tongue can utter, and no heart can understand the sweet incenses and refreshings of the Spirit of the Lord which I now feel."

William Robinson was the first to suffer; then Marmaduke Stephenson; but Mary Dyer was reprieved at the intercession of her son, who agreed, that if her life was spared, he would remove her from the Colony; but she was first to undergo all the indignities of the execution except the final act. The two men were refused the rites of burial, their bodies being stripped and thrown into a hole; even the privilege of enclosing their grave being denied to their friends.

Mary Dyer, however, was so impressed with the conviction that her death was necessary to the cause, that she returned in the following spring, while the General Court was in session, and was then arrested, and suffered the extreme penalty of the law.

*"Quantum Religio potuit suadere malorum!"*



A CALL  
FROM  
DEATH TO LIFE  
AND

Out of the Dark wayes and Worships of the World  
where the Seed is held in bondage under the  
Merchants of *Babylon*, Written by  
*Marmaduke Stephenson*;

Who (together with another dear Servant of the Lord  
called *William Robinson*) hath (since the Writing  
hereof) suffered Death, for bearing Witnesse  
to the same Truth, amongst the Professors  
of *Bostons* Jurisdiction in *New England*.

With a True Copy of Two Letters, which they Writ  
to the Lords People a little before their Death.

And also a True Copy of a Letter as it came to our  
hands, from a Friend in *New England*, which gives  
a brief Relation of the manner of their Martyr-  
dom, with some of the Words which they exprest  
at the time of their suffering.

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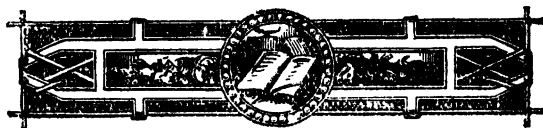
John 16. 2, 3.

*They shall put you out of their Assemblies, yea the time cometh, that who-  
soever killeth you, will think that he doth God service; and these things  
will they do unto you, because they have not known the Father nor Me,  
saith Christ.*

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London, Printed for *Thomas Simmons*, at the Sign of the  
Bull and Mouth near *Aldersgate*. 1660.





## TO THE READER,

**B**UT especially to you that are Professors (one in Doctrine and discipline with the professors in *New England*) do we write these things, that the witness of God may arise in you, to judge between the Lords people called *Quakers*, and your Brethren the Professors in *New England*, whether they have not forgotten God and his goodness towards them, and lost their first love which was stirring in them when they were little amongst the Families of the Earth, and whether they are not Children of the Whorish woman that is called the *Mother of Harlots*, that hath sitten upon many waters, and deceived the Nations with the wine of the Wrath of her fornications (which she offers in her golden Cup) till the Earth is corrupted with violence, and she made drunk with the Blood of the Saints; Seeing they are so far Adulterated from God and Christ as that in their skirts is also found *the Blood of the Saints and Martyrs of Jesus*. Oh! how are they fallen that once

seemed so tender in Conscience, as that they would rather leave their Countrey, then practice things contrary to their Conscience, and who would have believed that they which once fled for fear of sufferings, would have caused others to suffer under their own hands, which are now become wicked hands; for they have taken two of Gods dear Servants, *and hanged them on a Tree* for no matter of Fact committed by them against any Law which is Just, but

\* Here followeth a Copy of the Warrant to the Keeper of the Prison.

You are by vertue hercof, forthwith reburied to discharge the Prison of William Robinson, Marmaduke Stevenson, Mary Dyer, and Nicholas Davis, who were found by the Court and Jury, by their own Confessions, Words, and Actions, to be Quakers, and had sentence pronounced against them, to depart this Jurisdiction on pain of Death, and that if after the 14th. of this instant September, they or any of them be found within this Jurisdiction or any part thereof, at their peril.

Dated at Boston, the 12th. of September, 59 by Edward Rawson Secretary.

because they were found by their words and actions to be *Quakers*, and did, (contrary to the sentence of banishment, which upon pain of death the Court passed upon them),\* return into their Jurisdiction as they were required of God to bear witnesse unto the Truth, in which there is power to set free, and for the Testimony thereof, and that they might hold forth the good will of God in love to their Enemies, and that they might be clear from the blood of all men, in giving them warning to repent, and walk in the Light of the Lord, their lives were not dear to them, they being nothing terrified by their adversaries, which to them is an evident token of perdition, but to the patient sufferers of Salvation and that of God, with whom they have now a reward in the endlesse life; So that in them is fulfilled the words of Christ, *he that will loose his life for my Sake, shall find it*, but we do clearly



see in the light of the Lord, that he that seeks to save his own life will kill the Just, and therefore we marvel not at what the professors in *New England* (that fled to save themselves) have done ;

Knowing that they which are born after the flesh, will persecute him that is born after the Spirit, but we do even pity to see such as do professe Scriptures have their eyes so shut, and their hearts so grosse, as to think they do God good service when they not onely cast out of their Synagogues, but out of their Countrey, and do Imprison, Scourge, cut off Eare, and kill those that come to them in the Name and fear of the Lord, and do tremble at Gods Word, working out their salvation with Fear and Trembling ; and here we do appeal to the wnesse of God in you all Professors and People, whether the Professors in *New England* have not acted quite contrary to God, in Imprisoning, Scourging, Banishing and Killing those that tremble at his Word, seeing God hath said to this man will I look, that is of a broken and contrite heart, and trembleth at my Word, but to such the Professing Rulers in *New England* will not look, neither suffer them to have a being amongst them ; And again we say, let the wnesse of God in you judge, whether they have not acted directly contrary to Christ in destroying mens lives, seeing he comes not to destroy mens lives but to save mens lives, and whether they be not quite out of his Doctrine and Royal Law, which saith, whatever ye would that men should do unto you, do you even so unto them ; And we do likewise appeale unto the wnesse of God in all sober people, whether the

Pastours and Teachers of the People in *New England* (that stir up and encourage their flocks to persecute to death Gods Servants) be not become brutish, and contrary to the Ministers of Christ and their flocks, contrary to the *Primitive* Christians, seeing the Ministers of Christ were gentle towards all men, and did not strive nor war with Carnal Weapons, but did meekly instruct them that did oppose themselves, that with sound Doctrine they might convince their Adversaries, and they both loved and taught the believers that followed them, to love their Enemies, and not kill them, as they have killed those that they account their enemies, for which they have no cause, unlesse it be for speaking the Truth ; And again, whether these Teachers and Professors, and all that justify their proceedings against the Lords Servants, be not of that Generation that killed the Prophets, and shamefully entreated those that were sent unto them, which called the Master of the house *Beelzebub*, and killed the Prince of Life ; seeing they do the same things to them of his Household. And Reader,

That it may appear that these two (which the Professors of *New England* have taken, and by wicked hands put to death) were the Servants of Christ Jesus, and of the Houshold of God, we do here present to thy view these things following, which were writ by their own hands, and sent unto us not long before their death ; Together with a Letter which was writ from *Plymouth* in *New England* by *Peter Pearson*, relating the manner of their death, with some of their words which they did expresse a little before their Martyrdom ; all

which we desire may be seriously weighed and laid to heart, that the witnesse of God may rise in Judgment against the spirit of persecution in whomsoever it appears, to which spirit we exhort all men (that love their Soules) to beware of joyning; and so in love to all People we rest by Faith, chusing rather to suffer affliction with the People of God, than to enjoy the pleasure of sin for a Season.

Written in York-shire,  
the 23<sup>d</sup>. day of  
the 3<sup>d</sup>. Month  
1660.

*John Whitehead.*  
*Marmaduke Storre.*  
*William Padley.*  
*Gregory Milner.*  
*Thomas Leemin.*







## A Call from Death to Life,

And out of the dark wayes and worships of the  
World, where the seed is held in bondage  
under the Merchants of Babylon.

XXXX

**O**H you my dear Neighbours and People in the Town of Shipton and Wighton and elsewhere, where this may come, who have been spending long your mony for that which does not satisfie, as I have done ; Oh come buy wine and milk without mony and without price, while it is held forth to you, least the day come that you be deprived of it ; for long hath the Spirit of the Lord been striving with you (as it did with me) but you have resisted it time after time, because it testified against you when you went on in sin, and reprov'd in secret for the evil of your doings ; therefore you do not regard it but flies from it. So in bowels of tender love to you all do I speak, and in love and pity to your souls, prize the love of God, and his tender mercy and forbearance to you, that he did not cut you off in the

height of your iniquity, but hath spared you until this day, though you have long taken pleasure in sin, not regarding God that made you, yet hath his Spirit been striving with you many days and years, (as it did with me) and hath reproved you time after time, for the evil of your doings, but you regarded it not, though it often called upon you in love and meekness to depart from your iniquity, and that which you have been addicted to; it hath reproved and called you that have been addicted to drunkenness, lying and swearing, to depart from these things, for they are evil, and it hath called upon you that are proud and covetous to depart from them, and hath reproved you that have been wild and wanton, given to sports and pleasures, to depart from them, and run on no longer in vanity, but you did not regard it but took pleasure in sin. Oh consider dear Neighbors and People, what you have been doing ever since you came to years of maturity and let the witnesse of God which is faithful and true in you all arise and answer, to which I speak, and it will let you see that you have provoked the Lord, and vexed his righteous soul from day to day and have pressed him with your sins and iniquities, as a cart is pressed with sheaves, yet hath he born it with patience and hath suffered long, not willing that you should perish and dye in your sins, but still he hath waited year after year upon you to be gracious to you, but you have refused to return, and harken to his Call and Counsel, but have run on in the broad way, as your Forefathers have done so do ye, and follow their customs and Traditions which are vain, and will not

profit you at all in the day of the Lord, when he comes to call you to an account how you have spent your time; so consider and lay it to heart, before the evil day come upon you, least the Spirit of the Lord cease striving with you, for verily the day is coming on apace that the Spirit of the Lord will cease striving with man, who puts the Day of God far from him, then it will be said, *He that is Righteous let him be Righteous still, and he that is filthy let him be filthy still.* So dear Friends and People young and old, prize your time while you have it, and do not slight the Counsel of the Lord any longer, least the day of your visitation passe over your heads at unawares which cannot be called again, and as I said before, Spend your mony no longer for that which is not bread, in following Diviners of lyes, for they cause you to erre and go astray by their lyes and by their lightnesse, like sheep without a shepherd, for they are blind Watchmen which leads you out of the way, like troops of Robbers to devour you, *Hos. ch. 6. v. 9* and makes merchandize of your souls, as they did upon me and thousands besides, which the Lord hath delivered as birds out of the Fowlers net; so being escaped from them, we see their deceit and subtle hypocrisie which long hath lodged in them, and therefore we cannot but declare against them, because they are seen to be such as devour widows houses for dishonest gain, and makes a prey upon you as they have done upon us, for they seek their gain from their quarter and feeds themselves with the fat, and clothes themselves with the best of the wooll, as the false prophets did of old, which the true Prophets declared

against; and with the same light that the true Prophets saw the false prophets of old, do we see these Priests in this generation, for their fruits make them manifest what trees they are; for they sue men at the Law for Tithes, and take them by force, false Prophet like, and who cannot put into their mouths for conscience sake, they prepare War against them, and with cruelty and oppression cause their goods to be taken from them to satisfie their wil's and greedy desires; so they make themselves manifest to be of that generation, and to walk in their steps that the true Prophet spake of, who were greedy dumb doggs that can never have enough, as thousands do witnesse at this day, and you may see it to be so with the Priests of this generation, for in *Balaams* steps they are walking, who loved the wages of unrighteousnesse, as they do in this generation, but they exceed him in cruelty; for though he loved it, he did not sue for it, but these Priests do in this generation, of which I am a witnesse, and thousands besides, who have suffered by them, to the spoiling of their goods and estates; Oh it is seen, it is seen in this our day that the filthy and abominable thing is committed in the land, as it was of old, the Prophets prophecy falsely, and the Priests bear Rule by their means, and the people love to have it so, but what will you do in the end thereof faith the Lord Almighty, for they have dawbed you up with untempered mortar, and are Physicians of no value to you, for they have long been sowing pillows under your arm-holes, and have spoken smooth things to you, in healing that in you which is for destruction, and seeks to kill that which should live



that so they might rule over you as Kings in the Earth and you to worship the Beast and his Image, who is making war with the Lamb, but the day of their downfall is at hand, and the Lamb shall have the victory, and Rule and Reign in his People for ever and ever, for now is he arisen in the Power of his Spirit, with great Dominion and Authority, to slay the wicked and cut down his enemies that resist him in his way; And they that will not have him to Reign over them, must fall before him who is our Head, who will render vengeance in flames of fire upon all his enemies. So dear People be awakened, and stand up to Judgment and live no longer in carelessness and Carnal security, but own the Light of Christ to be your guide, for a measure of it is given to every one of you to profit withall, and it is nigh you in your hearts and in your mouths, the word of Faith which is able to save your Souls; so all to it take heed that by it you may be quickened and revived again out of your fallen estate wherein you lie by reason of your transgressions, which have made a separation between you and your Maker, and verily I say unto you, except ye be regenerate and born again you cannot enter into the Kingdom of God; So dear People young and old, I speak to you all as one, consider how you have spent your time, and let a true search passe through you all, that you may see whom you have been serving all your time, for Servants you are to whom you do obey; So dear People be not deceived, for God will not be mocked, such as you sow, such you must reap from the hand of the Lord, and receive according to your deeds whether they be good

or evil, who will give a reward to every man according as his works shall be, for he is a God that will not wink at wickedness nor let the transgressor go unpunished, to whom every knee shall bow and every tongue confesse him Lord, who created Heaven and Earth, whom we serve and Worship, who is our Lord and King, and Captain of our Salvation ; Our Leader and Guider, and our Preserver night and day, our Mighty and Strong One, the Mighty God of *Israel* is his name, the wonderful Counsellor and Prince of our Peace, whose presence is with us to the confounding of our Enemies that rise up in opposition against us, for he goes before us who is our Life to tread down our Enemies under his feet, who is terrible to the wicked, and all that forgets him must be turned into Hell, where the worm dies not and the fire never goes out, the swearer and the lyar must go thither, that is their portion, the Drunkard and the Whoremonger must go thither, the proud and Covetous cannot escape the damnation of Hell, and all they that lives *Dives* like must pertake of *Dives* torment which is coming upon them, from which they cannot escape nor flie from, and all such must go into the lake with the Beast, and the false Prophet which have long born rule by their means in England, and in the Nations abroad for they have devoured my Flock and the Sheep of my pasture, saith the Lord Almighty, who will be avenged on them, for the wounded they have not healed, nor comforted those who were sick, neither have they brought back again that which was driven away, but with force and cruelty have they ruled, but the Lord God is now come in his Mighty Power, to

take their power from them, and deliver his People out of their hands, which have long been made a prey upon by them, and reward them double for their doings, So you my dear neighbours, do not uphold them any longer in their sin in satisfying their greedy desires, least you partake with them of their plagues, and of the wrath of God that is coming upon them, from which they cannot escape, for they have grieved the Spirit of the Lord from day to day, to see what havock they have made in the Nation of England, by spoyling and causing spoyl to be made of Peoples Goods and Estates, Oh! their sin is great and grievous to be born; and the cry of their oppression and their iniquity is entered into the eares of the Lord, that he is even grieved and sore vexed at them, for they have trampled upon his witnesse in them, and have pressed him with their sin as a Cart is pressed with sheaves, so that he can bear no longer with them, because their iniquity doth abound. Oh! search the Scriptures and see if they do not go beyond and exceed the false Prophets of old in deceit and subtle hypocrisie; Oh, they might even blush for shame, to consider what they have done and caused to be done, which will fall sad and heavy upon them when the Lord calls them to an account, and requires his flock at their hands; then shall they roar and weep bitterly, and wish they had never been Born, when Calamity and Anguish of Spirit overtakes them, which they will certainly meet withal, for the Lord hath spoken it who will perform his promise, that the Beast and the false Prophet shall go into the Lake together, and for ever be tormented with the Devil and

his angels, for thither must they go and all that joyns with them must partake of their punishment ; So dear Friends and People take heed what you do in joyning with such who leads you to destruction, for in the broad way they are walking themselves and leads you after them into the Pit of Perdition, where they must remain for ever, for they will not enter into the Kingdom themselves nor suffer you if they can hinder ; And will not the Lord arise for the Redemption of his seed ? Yea surely, he is arisen already, to shake the Nations that resist him, and hath given the Power to his Són, which shall rule the Nations with a Rod of Iron, and they that will not bow to his Government must be destroyed and broken to pieces, the mouth of the Lord of Hosts hath spoken it.

So dear Friends, and People young and old, mind well what is written, and ponder it in your hearts, for in love to you all do I speak, the Lord is my witnesse, that this is not written in any prejudice of mind to any mans person, neither in prejudice or envy against the Priests or the false prophets, but against their evil actions which we see in them, which we loathe and detest ; for never did the true Prophets of the Lord seek their gain from their Quarter, as these Priests now do in this generation, nor ever did they sue men at law for Tithes, as these Priests do now, neither did they the Lord sent forth to declare his mind and will make bargains with people for so much a year, or abide in one Town for many years together, as these Priests do now, nay they went from one place to another, from City to City, and from Country to Country, in

obedience to the Command of the Lord, as *Jeremiah* and the rest of the true ministers did, to whom the Word of the Lord came, saying, *I have ordained thee a Prophet unto the Nations*, Mark, not to a Town or City to remain in for many years together, but to the Nations, and in obedience to the living God, he testified against the World that their deeds were evil, but they could not bear his words, but said he was worthy to die, and so the Priests and false Prophets joyned with the Princes and Rulers of the People, and cast him into prison and into the dungeon, where he did sink amongst the mire that was in it, Read in his prophesie and you will find it so, and this was that which the True Prophets and Ministers of Christ received from the World where they went, stocking, whipping, and Imprisonments; thus were they requited evil for good in all Ages, for their love which they did bear to the souls of the Sons of men, and the same must we expect from this generation wherein we live, we whom the Lord hath called to place his Name in, and hath sent us forth, in this day of his love, to preach his Everlasting Gospel to them which dwell upon the earth, in love and pity to their souls, but they regard it not, though we go thousands of miles for the Seeds sake which lies in death, yet the reward of our labour from them is prisons, and whips to scourge us withal, and knives wherewith to cut off ears, and Irons hot to burn in the hand; thus are we requited evil for good for testifying against the World that their deeds are evil, and therefore do they hate us as they did Christ and his Apostles, and calls us Deceivers, Fools and

Hereticks, Jesuites and the like, because we speak the truth to them, and cannot joyn with them in their abominations, but stands as witnesses for the Lord God against them; therefore do the Priests and Rulers joyn hand in hand together against us, as they did against the true Prophets, Christ and his Apostles, as you may read in the Scriptures of Truth, which bear Testimony to these things. So dear Neighbors and People where this may come, consider my end in writing this unto you, the Lord is my witnesse, that this is not written as to set up our selves and put down others, but it is written for your sakes that you might come to see the deceit of your own hearts, which hath long lodged in you, and also the deceit of the Priests in this generation, that seek their gain from their quarter, and keeps you captive in *Babylon* and *Ægypt*, where our Lord is crucified, as they did many of us in time past, where we were bewitched by their sorceries and their smooth words, in speaking peace to us when our soules lay in death, unconverted in our fallen estates, as they are at this day, so they could not help us out of it being in it themselves; Thus were we led by them in blindness for many years together, ever learning and never able to come to the knowledge of the truth by them; if the Lord had not looked upon us with an eye of pity, we had surely perished under their Teaching, because they are out of the Doctrine of Christ and his Apostles, who was sent to open blinde eyes, and turn people from darknesse to the light of Christ in them, and from the Power of Satan to God; but these Priests labour in this generation to keep people in

darknesse, in blindnesse, and in ignorance, in Death, in their unconverted estate, that so they might not see their deceit as we do; the Lord open your eyes that you may see how you have been led astray out of the true way which leads unto Eternal Life; Oh! my love in tendernessee runs out to you all, my dear neighbours and acquaintance, in Bowels of compassion and pity to your Souls, which lies in Death as mine hath done, but the Lord in his Eternal love and pity to my Soul, hath redeemed me from my fallen estate, and raised my Soul from Death to Life, and out of the Pit wherein it lay dead in trespasses and sins, and seeing the Lord hath done this for me, I cannot but declare it to the Sons of men, and praise his Name in the Land of the living, who hath done great things for me, and when I consider and ponder it in my heart, my Soul is ravished with his love, and broken into teares to consider his kindnessee towards me, who was by Nature a Child of wrath as well as others; Oh! the consideration of his love hath constrained me to follow him, and to give up all for his sake, if it be for the laying down of my life; for none are the Disciples of Christ, but they that follow him in the Crosse, and through suffering, and they that love anything more then Him, are not worthy of Him; Now minde well and consider what I say, the true unfeigned love to God doth not break the love for one another, but it breaks the bands of wickednessee, as Strife, Debate, Anger, and Envie, that have lodged in the mind one against another, and when these things are destroyed in men and women, then comes the love of God to abound in

them and encrease one to another, and this I witnesse, and the Lord beareth me testimony to what I speak, that my love is dearer and nearer to those in relation to me than ever it was before, and I know some of them feels it so, yea the Lord knows my heart whom I serve, that I lie not, but speak the truth to you all, so that you might not stumble, nor have any prejudice in your mindes against me without a cause, who am a lover of all your Soules, and for that cause is this written to you, that you may know it is so, for the Lord knows. I do not forget you, though I be thousands of miles from you, because of the simplicity that was in some of you who were my neighbours and acquaintance, for I am one who have obtained mercy from the Lord, through judgment and great tribulation, which all must passe through before they come into the Land of *Canaan*, they must be regenerate and born again, and know a dying to sin, and that which they have delighted in before they witnesse a living to Righteousnesse, the Old man must be put off with his deeds before the new man be put on, Christ Jesus, the Son of the living God, who is the expresse image of his Fathers Glory, who is taking his People to himself out of the jawes of the Beast and false Prophets, who have long made a prey upon them, but the day is come that they shall make no longer a prey upon them, for the Lord hath said it that he will teach his People himself and under his Government shall they dwell safely from the devourer and venemous beasts, which hath long had his seat in the Earth amongst the Sons of men, and by him they have been led Captive at his will, to



do his work and service, for it was pleasing to them, thus hath the devil's work been done for a long time together, and the Lords work neglected which should have been done ; Thus have men and women been growing as trees of unrighteousness, bringing forth fruit to the unrighteous one, the prince of darknesse which hath long reigned and had possession in the heart of man; So all dear people consider well of your conditions, that you may see what Trees you are, and to whom you bring forth fruit, and this concerns you all to know, from the least of you to the greatest, for the Lord is no respecter of persons, but in every Nation he that feareth God and worketh righteousness is accepted of him, who is our hiding Place, and Rock of sure defence for us to flie unto, where we are kept safe in the hollow of his hand. So dear neighbours and People consider, that you have long been labouring for the meat that must perish and come to an end, now it stands you all in hand to seek after the living Bread and hidden Manna that comes down from above, and is given to feed the Hungry, and strengthen the feeble minded, and verily it is so, in love and plainnesse to you do I speak, that you who can live without this living Bread, your Souls lies in Death still, and the witnesse lies slain in *Sodom* and *Egypt* in you, and the Seed lies covered under the Clods of the Earth in you, and unlesse it arise and live in you, you cannot be saved nor enter into the land of Rest which is prepared for the Faithful, who are regenerate and born again of the Holy Seed, which shall inherit the blessing, the Son of God which is heire of the Promise, and in him

is our life hid with God, from the vulturous eye and the venomous Beast, and from the Lord are we refreshed day by day. So dear People, let the witness of God arise and be awakened in you all, that the seed may come forth from under the Clods of your cold and stony hearts, that so the prisoner may be set at liberty, which long hath been oppressed, and for the sake of it in you am I constrained to write unto you, not knowing whether I may see your faces in the flesh any more yea or nay ; Oh ! that you would lay these things to heart, which I in love have written to you, not knowing how soon your breath may be stopt, and your life taken from you, and as Death leaves you, so must you appear before the Lord and be judged according to your doings. So dear hearts, do not sleight the day of your visitation, nor the tenders of Gods love which is yet held forth to you, lest you be taken away in your sins, and die in your iniquities, and then I know your portion will be sad ; Therefore do I warn you in Bowels of tender love, and pity to the Captive in you, that you run no longer in your former vanities, in spending your time out of the fear of God, for all they that live out of the fear of God, do not feel his presence, nor enjoy his blessing ; So all harken to the Counsel of God, and be attentive to his Voice and lend your ear to his Call, while he is knocking at the door of your hearts ; Oh ! do not resist him but let him in that he may take possession whose right it is, for verily if you resist him when he calls upon you, and will not lend your Ears to his Counsel nor give ear to his Words, a day of trouble and perplexity of Spirit

will assuredly come upon you, then will you call upon the Lord but he will not hear you, but will hide his face from you, even so will it be with you at that day, because the Lord called and you would not hear him, so when you call upon him he will not hear you ; And this from the Lord God I declare unto you, that if you perish your destruction is of yourselves, and the Lord will be cleare of your blood in the day of your account. So dear people, let the patience and forbearance of our God towards you lead you to repentance, and now no longer go on in sin against that of God in your Consciences, but all stoop down to the witness of God in you, that the Seed may arise to live in you, for the blessing is upon *England* for the Seeds sake, which God hath raised, and it is growing, and the vertue of it is spreading over the Nations, and the Kingdom of Christ begins to flourish in the Earth, but this I say unto you, that unlesse you feel the Seed of God to arise and live in you, you cannot inherit the blessing, for the blessing is to the Seed, the Plant of Gods Renown, which he hath regard unto, for it is of his Nature and Image, and proceeds from him who is meek and lowly, and easie to be entreated by the upright, for his ear is open to their cry, who hungers and thirsts after his presence to refresh their Souls ; So dear people, lie no longer in Death, but come out of the Grave of Carnal security wherein you lie, that your Souls may live, then will you prize with me the love and presence of the Lord above all things ; But unlesse that be restored to life in you which lies in death, you cannot prize the love of God, for you do not feel his presence, and this you

know by experience that a dead Child is not sensible of want, neither doth it hunger after the breast, but a living Child that is born into the World is soon sensible of want, and in it is a hunger raised after the milk which comes from the Breast to refresh it withal, for it cannot live without it, or some other food-like unto it, and this is a true figure to you and all, and thorow it you may read your selves, and how your conditions are every one in particular, that so you may no longer be deceived, nor rest in a false hope which will faile you, and even so it is with you all who never found a true hunger raised after the Lord and after his Presence to refresh your Souls; but you who can live content and rest satisfied without nourishment from him, you are as a dead Child which feels no hunger nor want, and this is the truth to you all, the Lord revive your senses, and quicken your understandings that you may be sensible how your conditions are, which is the desire of my Soul, that so you may not perish in your gain-sayings, and for this very end is this written to you, as I was moved in the Lord in bowels of compassion to you, knowing that you are where I once was in the perishing state, like the Prodigal from the Fathers House, in the far Country, feeding upon the husks with the swine; and this was my state and condition for many years, but in the time appointed, the Lord looked upon me with an eye of pity, and called me home to himself, out of the far Country, where I was feeding on the husks with the swine, into the banqueting-house, where my soul is refreshed, nourished and fed with the hidden Manna and bread of Life, which

is prepared for the hungry and feeble-minded to feed upon. So all dear people turn in your minds, and read within, I speak not to the thing without, for all they that go from the Lord they go into the strange land, into the far Country, and all such are Adulterers that spends their portion upon Harlots, and hides their talent in the earth, which was given them to profit withal, and all such are wanderers and vagabonds which have not a habitation in the Lord, in *Cain's* nature, and though they may be builders of Cities, as *Cain* was, yet being from God as he was, they are strangers and wanderers, being seperated from the Lord, who hath prepared a rest for his People, where they are safe and feeds together in the good land, where they are at home with their Maker, who fills Heaven and Earth with his presence, glory unto his Name for ever more. So all People turn home into your own tents, that you may see where you are; and what you are feeding upon, and wander no longer abroad with your minds in the earth, after that which will perish and come to an end, where the moth and rust doth corrupt, and thieves break through and steal, and deprive you of your substance that you have gathered together by fraud and deceit, which may be soon taken from you, and you left desolate, naked and bare; therefore it stands you all in hand to seek after that which will endure forever, the Pearl of great price, which doth exceed all the treasures of *Egypt*, for its durable and will last forever, the rock of Ages on which the Saints was built, the chief Corner Stone Elect and Precious, the sure foundation of many generations, the pillar and ground

of Truth, Christ the light the bright and morning Star, the Sun of Righteousnesse which is now arisen with healing in his wings, to cleanse the Lepar of his leprosie, and hath caused the dumb to speak and the deaf to hear his Voice and follow him, and this hath he done in this day of his power, which makes the heathen to wonder and be confounded at his appearance in his Sons and Daughters, who beare his Image, who are meek and lowly, Lamb-like, the Righteous knows him who loves his appearance, but to the wicked his presence is dreadful and terrible, like a Lyon of the Tribe of *Judah*, to consume with the Breath of his Mouth, and break to pieces like a Potters vessel all the stiffe necked and strong ones who lives in the pride of their hearts and at ease in the flesh, like fat Bulls of *Bashan*, spending the Creation upon their Lusts; Oh the Day is at hand that all such must be as chaffe before the wind, and as stubble before the fire which will consume them, and leave them neither root nor branch, the Mouth of the Lord of Hosts hath spoken it; therefore take heed what you do, and follow not the multitude to do evil, for they walk in the broad way which leads to destruction and to the Chambers of Death, where the Souls of men and women are plunged into misery and torment, and into the Pit of perdition, where they cannot come out nor be loosed from their cruel bonds, where they are chained and fettered fast, under the powers of darknesse, who is King of the bottomlesse Pit, the old Dragon which goes about like a roaring Lyon seeking whom he may devour, and they that are from the watch, they watch, they are from the

Rock and sure Foundation, Christ the Light and Life of his People, and all that are from him, they are in darknesse, and such are taken in the snares of the Devil, who rules in the dark, for there he hath his seat, in the Earthly part of man which is one with him, who is the unclean spirit, which seeks to destroy and lay wast the Heritage of God, that so his kingdom might be set up, Who is a lier and a murderer; but now is the day come that Christ is risen to Reign as Lord and King in his People, and therefore doth Antichrist rage in his members because his destruction is at hand, and his torment is coming upon him, wherein he must have and receive a just recompence of his reward, and all that joyns with him must partake of his torment for what they have done against God and his People; And so dear Neighbours and People, joyn with him no longer who is the Enemie of God, least you be cut off from the Face of the Earth, and destroyed with *Leviathan* that crooked Serpent, which must go into everlasting burning there to remain for evermore, where there is weeping and gnashing of Teeth, and no comfort nor ease to be found, but howling and bitter lamentation night and day, and this will be the portion of the wicked that live wantonly upon the Earth; Oh! the day will come that they will wish they had their time to spend over again, when their misery comes upon them, and the darts of the Almighty striks them and wounds them to the heart, then will their pain be great, which cannot be expressed, which they must feel night and day; Oh! that you would lay these things to heart, and consider your latter

end, and this I speak in love to you all whether you will hear or forbear, you shall one day know and be made to confesse what is written to you is true ; therefore take heed what you do that resist and quench the motions of the Spirit of God in you, when it doth arise to shew you your conditions wherein you lie, for you that do resist the Lord in his way, you do despise unto the Spirit of Grace ; So dear people young and old, resist the Lord no longer in his appearance in you, for you that do, you slay the witnesse the Messenger of the Covenant in you, and so becomes guilty of blood ; Therefore take heed of going on in the hardnesse of your hearts, and in speaking evil of the Truth, though *Balaam* erred from the Spirit of Truth, yet it was the same then that it is now, though *Judas* betrayed it, and *Demas* forsook it, and embraced the World, yet Truth is Truth, and will stand for ever over the heads of all its enemies, and here comes the Scriptures to be fulfilled, for many are called but few are chosen ; and this hath appeared in our Generation, that many have had a true taste of the love of God and of the Powers of the World to come, but they are gone from it again, and are turned aside into the crooked path, like the Dog to his vomit, and like the Sow that was washed into the mire again, where they are defiled with the flesh-pots of *Egypt*, which they lusted after ; Oh ! mark and behold the end of all such that depart from the living God ; Oh ! is not the unclean spirit entered into them again, and become worse than he was before, so none rejoyce at the hearing of those that turnes from the truth, which they were once in, for



verily it will not ease you of your misery and torment which will come upon you if you go on in sin, and dispise the day of your visitation ; So to you all I have cleared my conscience in the sight of God,

Written in the Common      *From a Friend of the Truth,*  
Goal of *Boston* in *New*      *and a sufferer for the Seeds*  
*England,* in *America,*      *sake which is kept in Bond-*  
in the beginning of      *age under Pharaoh and his*  
the seventh Moneth,      *Task masters, my Name*  
1639.      *in the flesh is*  
                                         *Marmaduke Stephenson.*

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These are Copies of Letters sent from *William Robinson* and *Marmaduke Stephenson* (after they were Banished) unto *Christopher Holder* a Prisoner in *Boston* Common Prison.

*Christopher Holder,*

“ O MY dearly beloved of my Father, my Soul and Life salutes thee, for thou art dear to me in the love which ~~change~~ not, but doth indure forever, am I one with thee in the Life and Power of Truth, where we are joyned together as Members of his Body who is our Head and our preserver night and day, where we are kept safe under the shaddow of his Wings, where we feed together in the green pastures by the pleasant springs, where thou may feel me my beloved one, at the living Fountain which doth refresh the whole City of our God, where we are daily

refreshed together in the banqueting House, where we do receive strength and nourishment from him who is our Life and fills us with his living vertue day by day, which is as *pretious Oyntment poured forth giving a pleasant smell*, and is pleasant to behold, for it hath ravished our hearts whereby we are constrained to leave all to follow it, who gathers our hearts in one, where I am joyned and sealed with thee in the Covenant of Life, where we shall for ever remaine in the bosom of the Father, after our Testimonies are finished, then shall we lay down our heads in peace with all the Faithful, even so the Lord keep us all as witnesses of his Truth, that so we may be armed with his Power and strength in the hour of Temptation, and in the day of tryal to support us and bear us up in his armes, that so he may be honored by us who alone is worthy of all Glory and Honour, to whom it doth belong now and for ever, Amen. *So with my Love to thee I rest, who am thy dear brother in the Truth.*

*Marmaduke Stephenson."*

C. Holder,

"**D**Early beloved Brother, whom my Soul dearly loves, and my Spirit and Life doth dearly embrace in, Gods Love and Life, Power and Truth, thou may feel me with thee, in the armes of the Lord where we are kept, *who is our Strength, and the portion of our Cup for ever*; God knows how my life doth flow forth unto thee, from the *River of our God* which dayly runs through us, wherewith we are dayly

refreshed and whereby our strength is daily renewed, for surely the Lord is with us and who shall be able to stand against us ; Dear heart, in the sweet and pleasant Habitation of our God, in the mansion House of my Father and thy Father, feel me with thee, for surely we have all one God to our Lord, who is our King and our Law-giver, for truly out of one Womb have we all come, and at one Fountain do we all drink, and are daily nourished. Dear heart where thou may feel me with thee in the life, where we are sealed together for evermore ; Oh ! my dear beloved my soul doth greatly love thee ; Oh ! I cannot expresse it, but thou may feel it in the Covenant of everlasting love, where we are united by the Spirit of Truth and Holinesse in the Power and Heavenly Peace of God, feel me with thee where neither length of time nor distance of place can separate us, nay all the powers nor strength of darknesse it cannot break it in the same life and love, and Authority of God the Lord for ever keep us, and grant that it may be with us for evermore, *Amen.* Which I know the Lord God will perform, even *so be it* saith my Soul. Dear heart, the remembrance of thee doth ravish my soul, and by it is my heart filled with pure love and joy ; Oh ! the Lord God knows how greatly I long to see thy face, but dear heart I have not yet freedom in the Lord to accomplish it, for I see some service I have to fulfil before I come to *Boston*, if the Enemie hinder not, for truly hitherto I have seen the Hand of the Lord greatly with us,

*"William Robinson."*

“**D**EAR Brother, my spirit and life dearly salutes thee, feel my love in thy own bosom how my life issues forth unto thee, wherein I am bound up with thee in the bowels and love of God, sealed with thee in the Eternal Covenant in the life and power of the Lord Jesus, wherewith we are covered, and where we feel each other in the Heavenly Life and Kingdom of our Lord Jesus Christ ; dear heart feel how near I am unto thee in the quiet and peaceable Union, and Habitation of our God where we cannot forget one the other, where we are sealed together in the fear and Dominion of God ; Dear heart, the Lord knowes how greatly I long and desire to see thy Face, and I know the Lord will grant it ; dear heart we were and are gladly received here, and the seed hath been reached in many, and the life hath answered to us in many, we have had two fine meetings.

The 15<sup>th</sup>. 7<sup>th</sup> Moneth,  
1659.

Thy dear Brother,  
*William Robinson.*”

“**D**EARLY beloved, unto whom I am united in the Spirit of Truth, Love and Everlasting Peace, where I believe our dwelling shall be for ever in Heavenly joy, and true Peace in our Fathers Kingdom, where we rejoice together, and sweetly enjoy one anothers presence under our Fathers Banner in heavenly Paradise, where we meet each other in our Father love, in the Unity and Life of Christ Jesus, where my dearly beloved I am with thee ; dear heart

thou maist feel me, and see how I am united unto thee.

W. R."

The 26th of the 7th  
Month, 1659.

"C. H.

"MY dearly beloved, my life is often refreshed by thee, the remembrance of thee is like the new Wine, whereby my spirit and soul is refreshed, and like the Oyl wherewith we are annointed, even bread in time of need, and water in time of thirst; Oh! what shall I say unto thet, I am overcome with thy life, and ravished with thy beauty, and thy love doth often melt in me, and I am broken with the remembrance of thee; Oh! that thou didst but know it how full I am of the Fathers love; Oh! dear heart bear part with me of what I bear, until I see thy face; surely the Power of the Lord that is with me and upon me doth often break me in pieces and often melt me into tears, when he rises in his strength within me; Oh! I am overwhelmed with it; Oh! feel (my dear heart) how strong and mighty the Lord God is with me; Oh! though thousands of the Philistins doth compass me round, yet surely the God who is with me will work by me; for truly, I see them all before me as a Potters vessel, which the Lord God will with his hand dash in pieces; dear heart, I am present with thee in the spirit and heavenly life, and if the Lord permit we shall behold one another in the outward man to the comfort and

joy of the spirit ; my dearly beloved, on next fifth day we intend, if the Lord will, to come to *Boston*, with several Friends with us (*which was so done.*)

Thy dear Brother in the Heavenly Life,  
and Spirit of Truth,

W. R."

This was written by *William Robinson* to the Court of  
*Boston.*

" ON the 8th day of the 4th Month 1659, in the after part of the day, in travelling betwixt *Newport* (on *Rhode Island*) and *Daniel Goulds house*, with my dear Brother *Christopher Holder*, the Word of the Lord came expresly to me, which did fill me immediately with life and power, and heavenly love, by which he constrained me and commanded me to pass to the Town of *Boston*, my life to lay down in his Will, for the accomplishing of his service that he had there to perform at the day appointed; to which heavenly voice I presently yielded obedience, not questioning the Lord how he would bring the thing to pass, being I was a Child, and obedience was demanded of me by the Lord, who filled me with living strength and power from his Heavenly presence, which at that time did mightily overshadow me, and my life did say *Amen* to what the Lord required of me, and commanded me to do, and willingly was I given up from that time to this day, the will of the Lord to do and perform whatever becomes of my body, for the Lord hath said unto me, *My Soul*

*shall rest in Eternal Peace, and my life shall enter into rest for being obedient to the God of my life ; I being a Child, and durst not question the Lord in the least, but rather willing to lay down my life, then to bring dishonour to the Lord ; and as the Lord made me willing, dealing gently and kindly with me, as a tender Father towards a faithful Child whom he dearly loves, so the Lord did deal with me in Ministering of his life unto me, which gave and gives me strength to perform what the Lord hath required of me ; and still as I did and do stand in need, he ministred, and ministreth more strength and vertue and heavenly power, and wisdom whereby I was and am strong in God, not fearing what man shall be suffered to do unto me, being filled with heavenly courage, which is meekness and innocency, for the cause is the Lords that we go in, and the Battel is the Lords, and thus saith the Lord of Hosts, the mighty and terrible God, not by strength, nor by might, nor by power of man, but by my Spirit saith the Lord of Hosts I will perform what my mouth hath spoken, through my servants whom I have chosen, mine Elect, in whom my Soul delighteth. Friends, the God of my life, and the God of the whole earth, did lay this thing upon me, for which I now suffer bonds near to death ; he by his Almighty power, and Everlasting love constrained me, and laid this thing upon me, and truly I could not deny the Lord, much less resist the Holy One of Israel : Therefore all who are ignorant of the motion of the Lord in the inward parts, be not hasty in judging of this matter, before you hear the truth of the matter, least you speak evil of the things you know not ; For of a truth the Lord God of Heaven and*

Earth commanded me by his *Spirit*, and spöke unto me by his *Son*, *whom he hath made Heir of all things*; and in his life I live, and in it I shall depart this earthly Tabernacle, if unmerciful men be suffered to take it from me; and herein I rejoyce that the Lord is with me *the antient of dayes*, the life of the *suffering Seed*, for which I am freely given up, and singly to stand in the Will of God, *for to me to live is Christ*, but to *dye is gain*: And truly I have a great desire and will to dye herein, knowing that the Lord is with me; whatever ignorant men shall be able to say against me; for the witness of the Spirit I have received; and the presence of the Lord and his Heavenly life doth accompany me; so that I can say in truth and from an upright heart: *Blessed be the Lord the God of my life, who hath counted me worthy; and called me hereunto, to bear my Testimony against ungodly and unrighteous men, who seek to take away the life of the righteous without a cause*; as the Rulers of the *Mathathusets* bay doth intend; if the Lord stop them not from their intent: Oh! hear ye Rulers; and give ear and listen all ye that have any hand herein to put the innocent to *death*; for in the Name, and Fear, and Dread of the Lord God, I here declare the cause of my staying here amongst you, and continuing in your jurisdiction, after there was a sentence of *banishment upon death* (as you said) pronounced against me without a just cause, as you all well know, that we who were banished committed nothing worthy of banishment; nor of any punishment, much less banishment *upon death*: And now ye Rulers; ye do intend to put me to death with my companion, unto whom the Word



of the Lord God came unto him saying, *Go to Boston with thy Brother William Robinson*; unto which Command he was obedient, who had said unto him, *He had a great work for him to do*; which thing is now seen, and the Lord is now a doing of it, and it is in obedience to the Lord the God of the whole earth that we continued amongst you, and that we came to the Town of *Boston* again in obedience the Lord the Creator of Heaven and Earth, in whose hand your breath is; And will you put us to *death* for obeying the Lord the God of the whole earth? Well, if you do this act, and put us to death; know this, and be it known unto you all ye Rulers and People of this Jurisdiction, that whosoever hath a hand herein will be guilty of *innocent blood*, and not onely upon your selves will ye bring innocent blood; but upon this Town and the Inhabitants thereof, and every where within your Jurisdiction, that had the least hand therein; therefore be instructed ye Rulers of this land, and take warning betimes, and learn wisdom before it be hid from your eyes.

Written in the common Goal the 19th of the 8th month, 1659, in *Boston*.

*Written by one who feareth the Lord, who is by ignorant people called a Quaker, and unto such am only known by the name William Robinson, yet a new name I have received, which such knows not.*



A Relation from the two innocent Servants of the Lord concerning the (b'oody) Sentence of death passed on them by *John Indicott* in the Court of Boston.

“ON the 20th day of the 8th Month, 1659. I with my beloved companion, *Marmaduke Stevenson*, and *Mary Dyer*, of *Rhode Island*, was had into the Court, where *John Indicott* with others of his Councel were assembled, and soon after we were come to the Bar before them, *John Indicott* called to the Keeper of the prison to pull off our hats which was done accordingly; then did *John Indicott* begin to speak unto us as a man out of the dust whose life is departing from him, so faintly did he utter his words unto us, to this effect, “That they had made several Laws, and tryed and endeavoured by several wayes to keep us from among them, and neither whipping, nor imprisoning, nor cutting off ears, nor banishing upon pain of death, would not keep us from amongst them;” and he said also, “He or they desired not the death of any of us;” yet notwithstanding his following words were, “Give ear and hearken now to your Sentence of Death,” said *John Indicott* their Governor; so after these words were spoken by him he stopt, the words being uttered very faintly out of his mouth; then I did make way to speak to *John Indicott* and the rest of the Court which was as I remember to this effect, I desired I might read a paper to them and the people there present (which was many) which was a Declaration of my Call, wherein was

declared the Reasons and Causes of my staying in their Jurisdiction with my Companion, after banishment *upon death*, which had been pronounced against us, and two more friends (the one of which is a sufferer now with us) on the 8th day of the 7th month last; at which words speaking, *John Indicott* their Governour in a furious manner (for rage and madness like *Nebuchadnezzar* was got up in him) said "I should not read it, neither would they hear it read;" which thing onely at that time I desired before the sentence of *death* was pronounced against us, yet he would not grant it; so I seeing, and being sensible of their hardness of heart that they are given up to work wickedness, and commit murder in laboring to take the lives of the innocent from the earth, I said unto them, seeing that I could not be suffered to read it in the hearing of the people, nor suffered to have it read unto the people that then was present, I said "I should leave the paper with them," which I did soon cast upon the Table amongst them, and the Secretary or some other handed it to the Gouvernour, who read it himself, but would not let it be read in the hearing of the people, and when he had looked a certain time on it, he called me by my name and said, "I needed not have made such ado or desired to have it read;" for he said, "I had spoke more then that unto them the day before concerning it;" which I had not for there is many words in the Paper which I did not then utter unto them; so that I desired the thing again, that all that was there present might hear it, but he would not suffer it; but soon after in envy called me by name, and said unto

me, "Hearken unto your Sentence of death," which he uttered forth to this effect (in which time I was silent) he said. "William Robinson This is your Sentence, you shall be had back from the place from whence you came, and from thence to the place of Execution, to be hanged on the Gallows, till you are dead;" this was the Sentence of *death* John Indicott their Governour pronounced against me, and soon after called to the Gaoler to have me away, which he did accordingly.

WILLIAM ROBINSON."

"SOON after my dear Brother *W. R.* was taken away out of the Court, the Governour being partial, spoke unto me, saying, "If you have any thing to say you may speak;" but I was silent, and gave him no answer then, so that when he saw that I would not speak, when he required of me, then he pronounced the Sentence of *death* against me, as he had upon my Brother before, "You shall be had to the place from whence you came, and from thence to the Gallows, and there to be hanged, until you be dead;" then did these words following run through me, "Give ear ye Magistrates, and all who are guilty, for this the Lord hath said concerning you, who will perform his promise unto you, that the same day that you put his Servants to death, shall the day of your visitation pass over your heads, and you shall be cursed for evermore, the mouth of the Lord of Hosts hath spoken it; therefore in love to you all take warning before it be too late, that so the curse might be removed, for assuredly if

you put us to death, you will bring innocent blood upon your own heads, and swift destruction will come upon you :” So after these words were spoken unto them, I was had to Prison again, where my Brother was.

MARMADUKE STEPHENSON.”

“THE like Sentence did *John Indicott* the Governour pronounce against *Mary Dyer*, after *M. S.* was had away, “*Mary Dyer* you shall go to the place from whence you came, namely the Prison, and from thence to the place of Execution, and be hanged there till you are dead;” I said, the will of the Lord be done; “take her away Marshal;” I said yea, and joyfully I go; and in the way to the Prison often used such speeches with praises to the Lord for the same; I said to the Marshal, let me alone, for I should go to Prison without him; “I believe you Mrs. Dyer,” said he, “but I must do what I am commanded.”

“MARY DYER.”

This is a Copy of *Peter Pearsons* Letter wherein is a Relation of *M. S.* and *W. Rs.* suffering.

“DEAR Brethren, unto whom my life is united in the invisible unlimited power of the Lord God Almighty; I give you a relation of divers passages, wherein is tidings of heaviness and joy; our dear brethren the two Servants of the Lord, *William Robinson*, and *Marmaduke Stephenson*, have finished their course in the pure dominion and Eternal

Majestie of the Almighty God, and are laid down in *Abrahams* bosome in the Heavenly Kingdom of endlesse felicity, where the life of all the upright is united with their life to all perpetuity; So that their memorial shall *never rot*, for their name *their life* is left upon heavenly record, and shall never be blotted out from the life of the Tribe of the Faithful. Upon the 9th. day of the 4th. moneth 1659. the 4th. day of the week had all us English Friends that were abroad in this Country a meeting upon *Road Island*, the 6th. day following of the same week at a Ferry side upon *Road Island*, did one friend whose name is *William Leddra* and I part with *Christopher Holder*, *Marmaduke Stephenson*, and *William Robinson*, we being about to passe over the Ferry, to travel into this part of the Countrey called *Plimmouth Colony*; At the end of two dayes journey we came to a Town therein called *Sandwich*, and the day following had a pretty peaceable meeting, and it was with us if we did escape apprehending in this *Colony*, to have traveled into *Boston's* Jurisdiction, but the second and last meeting that we had determined to have at *Sandwich*, in it we were apprehended and had before the Governour and Magistrates, and by them committed to this Prison, where we have remained 5. moneths and upward; And being we deny to defray the charges that they have brought themselves into by meddling with us (namely their wicked Officers fees), and also refusing to make an engagement to come into the government no more, we are by their Law to remain close prisoners during the Courts pleasure; But well content we are, rejoycing that we are worthy to suffer

as witnesses for the Lord against them, and their Law, and the thick power of darknesse by which they did establish it ; This knowing that for our Testimonies sake bonds must abide us during the Lords pleasure ; the day after we were taken Prisoners, was *William Robinson* and *Marmaduke Stephenson* imprisoned at *Boston*, where they remained until the 7th. Moneth, in the forepart of the 7th. Moneth they were had before their Court of Assistance, and after divers passages in their Examination, the Jury (whom they witnessed against as unfit men to try their cause being out of the Doctrine of *Christ*) when they gave in their verdict, said they had found them to be *Quakers* ; So when they were found and judged by their ungodly Law to be guilty of the sentence of Banishment upon pain of Death, they were returned to Prison again, and after a little time were had again before their Judgment Seat, and the Sentence of Banishment upon *pain of Death* past upon them, against which their *Life* did arise in power and dominion, being the Lord had commanded them to stay, and *William Robinson* declared unto them how it stood between them and God, and if they did put them to *Death* for transgressing their commandment, they would become guilty of *Innocent Blood*, and gave them warning in the name of the Lord to beware of shedding innocent blood, with more expressions that cut them to the quick ; And although they had passed the sentence of Banishment upon them, yet this overplus to vent their furious mindes in torturing the outward man whilst they had it, they made a decree to have *William* whipt, and commanded the Constable to get a

man that was able to do it ; So a man being prepared and had before their Court, and judged a man fit for their purpose, they had *William Robinson* into the open street, and there stript him and put his hands thorow the holes of the Cariage of a great Gun, where the Jaylor (a member of their Church) held them till the whipper gave him twenty stripes with a threefold Cord whip with knots at the ends, which stripes he laid upon his body without mercy or pity according to the hearts desire of some of the blood-thirsty rulers, who bad whip him severely ; So when they had inflicted this barbarous action upon his body, then they returned him with *Marmaduke Stephens* again to Prison, and wrote an order to the Jaylor to discharge the Prison of them forthwith ; The Jaylor when he had taken *W. R.* great Coat from him, turned them out of the Prison, and after some stay in the Town according to their freedom, past abroad into the Countrey within their Jurisdiction, entering into great service and sounding thorow a dark cloudy Countrey which had not been broken thorow before, wherein was found honest desires, and divers were convinced, the Power of the Lord accompanied them, and with astonishment confounded their enemies before them, great was their service abroad in that Jurisdiction for 4 weeks and upwards, and having acquitted themselves like men, upon the 13th. day of the 8th. moneth they returned again to *Boston* with six Friends that did accompany them, and one friend that went out of this Government and met them near *Boston*, where they were all apprehended and had before the Governour and some of



the Counsel ; The seven friends were all committed to prison, and *M. S.* and *W. R.* were delivered to the custody of the Goalour to be kept in Chaines in a room by themselves, the which was done, they were shut up in a room by themselves, and chaines laid upon their right legs ; the next week their general Court began, before which they were had, and sentenced to die, and so returned to prison again ; upon the 27th. day of the same month was the day appointed that they were to be executed, the night before they had notice given of it, then the latter part of the 27th. day, being the 5th. day of the week after their lecture so called, *W. R.* and *M. S.* were had forth of the Prison into the open street, where was one *James Oliver* who was made captain over a band of armed men, by information 2. hundred, which were prepared to guard them to and at the place of execution, with Drumes and Colours and Halberds, Guns, Swords, Picks and half-picks, besides many others on Horse-back, to keep off the multitude of People ; So they set the two dear Lambs near the hinder parts, and the chief Marshal and the Drummer next before them, then command being given to march to the place of execution, *W. R.* spake these words saying "this is your hour and the power of darknesse," then the drummer beat up his drum, and after a little space ceased again ; Then *M. Stephenson* spake saying, "this is the day of your visitation, wherein the Lord hath visited you," other words past which were not clearly heard, by reason of the sound of the Drum ; So they walked along in pure retired chearfulnesse to the place

of execution, triumphing in the strength of the Lamb over all the wrath of man and fury of the beast, in the pure retired Heavenly dominion of the invisible God ; And when they were come to the Ladders foot, they took their leave each of other and *W. R.* stept up the Ladder and spake to the People, saying "this is the day of your visitation wherein the Lord hath visited you, this is the day the Lord hath ~~risen~~ in his mighty Power to be avenged on all his adversaries," and the rope being about his neck, as he spake the executioner bound his legs and hands, and his neck cloth being tyed about his face, he said "now ye are made manifest ;" So the executioner being about to turn him off the Ladder, he uttered this expression, saying, "I suffer for Christ in whom I live, and for whom I die ;" So he being turned off, *M. S.* went up and spake to the People, saying "be it known unto all this day that we suffer not as evil doers, but for Conscience sake ;" then he being bound according to the former manner, as the Executioner was about to turn him off the Ladder, he uttered these words, saying, "This day shall we be at rest with the Lord ;" thus the faithful witnesses sealed their Testimony for the Lord against the *Dragons* power, and blessedly departed with praises in the mouthes, entering joyfully with their beloved into Everlasting rest.

Written in *Plimmoth* Prison in      *Peter Pearson.*  
*New England*, the 6th. of  
the 10th. moneth, 1659.  
366

MARY Dyer an Inhabitant in some part of that Countrey, was likewise sentenced to die when these two friends were, only for coming a second time to *Boston*, to visit her imprisoned Brethren there, and was carried with them to the place of Execution, and after they two was executed, she stept up the Ladder and had her Coats tied about her feet, and the Rope put about her neck, with her face covered, and as the Hangman was ready to turn her off, they cryed out stop, for she was reprieved, and loosing her feet and bid her come down, but she was not forward to come down, but stood still saying, she was there willing to suffer as her Brethren did ; unlesse they would null their wicked Law, she had no freedom to accept their reprieve, but they pulled her down, and a day or two after carryed her out of Town by force ; And yet the Rulers of *Boston* had the impudence to affirm (in their Apologie published to vindicate their barbarous proceedings against the innocent) that this *Mary Dyer* accepted her life, promising or consenting that she would depart their Jurisdiction in few dayes and return no more ; thus do they make lies their refuge, and add iniquity to sin.

THE END.